

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



Year 27

Feb 2022

Issue 8

# Cover Page



**T**he The cover page of Feb 2022 issue of Vedanta Sandesh is a stunning picture of the beautiful Asian Fairy Bluebird. The Asian fairy-bluebird (*Irena puella*) is a medium-sized, arboreal passerine bird. In India this chunky tree-dweller is found in the western coast of India, Sikkim and the lower ranges of the Himalayas in Assam.

The Asian Fairy Bluebird male is decked out in midnight black and electric blue. The male has glossy, iridescent blue upperparts, and black underparts and flight feathers. The iris is crimson and eyelids pinkish; the bill, legs and claws are black. Female is dark turquoise with dark wingtips. It is omnivore, eating both fruits, berries and also small insects. AFB is considered as sacred by the Tagalog people of Philippines.

This particular photo has been clicked in the Andaman and Nicobar Islands. The conservation status of AFB is overall good, and is classified as 'least concern'. It is definitely a treat for the eyes and thus an Avian Vibhooti, that which spontaneously makes us remember their awesome divine creator - the omniscient & omnipotent God.

Om Tat Sat

# S T A N D A R D S



## Vedanta Sandesh

Feb 2022



1.	Shloka	7
2.	Message of P. Guruji	8
3.	Sadhana Panchakam	16
4.	Letter	24
5.	Gita Reflections	28
6.	The Art of Man Making	36
7.	Jivanmukta	48
8.	Story Section	52
9.	Mission / Ashram News	58
10.	Forthcoming Progs	73
11.	Internet News	74
12.	Links	76



Editor

*Swamini Samatananda Saraswati*



# Vedanta Sandesh

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सहनं सर्वदुःखानां  
अप्रतिकारपूर्वकम्।  
चिन्ताविलापरहितं  
सा तितिक्षा निगद्यते।।

The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titiksha or forbearance.

**Vivekachoodamani - 24**





*Message from Poojya Guruji*



# KARMA & KARTRUTVA

**Re**

There is one thing called Punya & Papa Karmas, and there is another thing called Kartrutva - the sense of doership. Both have different gati - consequence. Lets try to understand both.

The moment we use the word karma, then it is a deliberate and conscious effort done by the doer to attain some goals. If any karma is

“Karma is deliberate and conscious action.”



## Karma & Kartrtva

done unconsciously or mechanically, then really speaking - it is not our karma and therefore will neither help us to polish our minds, nor help us chart a better future. That is why we take sankalpa before any religious karma like puja. This teaches us to do every karma deliberately, that I resolve to do this, using all my faculties, and pray to powers that be that may God bless my efforts and bless me with success.

“ Programmed and mechanical actions are not Karma. ”

In Punya Karmas, there is resolve to do our best and there is an overall enthusiasm to do their bit, but that also with positivity and magnanimity. His or her motivation is not only the fulfillment of their personal objectives, but in the process there is a general feeling of well-being of others too. I am driving and others too have to drive. The attitude is not only accommodating but also facilitating. Basically our self-interests do not trample the feet of others.



## Karma & Kartrtva

So everyone feels good, and the society and the world at large appears progressive. That is Punya Karma. It is a virtuous karma and brings well-being and prosperity for the person and goodness in the society as a whole.

**“P**unya karmas are for the well-being of all.”

In Papa Karmas also there is great enthusiasm in the doer to achieve some desired goal, but in these people the self-interest component is so strong and dominant that they don't really care about others. They feel no feelings for others. They can easily trample the feet of others in their run towards their goals, but if need be they can deceive others, harm others and may even eliminate anyone coming in their way. If the former is caring these fellows are stark selfish people.



## Karma & Kartrutva

Their strong resolve and dedication will definitely help them attain the desired results, but in the process leave many hurt, deceived and even heart-broken. Their personal world shall definitely be prosperous but the society will not be homogenous & cohesive.

**“P**unya Karmas help create caring minds and a good world at large.”

The consequence of both these karmas is obviously different. Punya Karmas help create a better & intelligent minds with good caring hearts and an overall good world. They create heavens right here or wherever they go. The other fellows, who are too selfish, will definitely attain prosperity, but in the process ill-will too. They will be lonely, and the society at large will be stressful & pained by the existence of such elements. They create hell for themselves, here and also hereafter.



## Karma & Kartrutva

Punya & Papa Karmas decide the direction of life, whether to heaven or hell, but the momentum of life goes on. If at all they wish to stop the momentum and be at peace, then there is yet another way of doing karma too. It is called Nishkama karma. In this the drive & motivation of karma is not to get but to give & share. They act out of love & joy. They are fulfilled. They do act with all their energy & faculties but for the well-being of all. The self-interest component is absent. Definitely such people are rare, but wherever they are - everyone feels blessed. It is such kind of karma which polishes the mind further.

**“P**unya & Papa karmas give direction to life, while doership provides compulsion to act. **”**

As mentioned in the beginning there is something called kartrutva - the sense of doership. This is at the root of any karma. It gives us freedom & enthusiasm to act. Having been bless-



## Karma & Kartrutva

ed with this doership we can either do Punya or Papa karmas and drive our cars to heaven or hell. However as long as this doership is there we have to keep driving. It is like an inexhaustible fuel which rather compels us to keep acting. Even if we have created heavens - full of pleasures & prosperity, this component keeps us on. So when it comes to direction, then Punya & Papa decide, but when it comes to compulsion to drive then this is the thing. The Jeeva will have to take another life and then carry on & on - till we can appreciate and resolve this component. It is samsaran-hetu.

For this one has to study Vedanta and go into the deeper secrets of life, thereafter this knot is handled and there is peace.

Om Tat Sat





सरस्वती नमस्तुभ्यं  
वन्दे कामरूपिणी



SADHANA  
PANCHAKAM

*Swamini Samatananda*



# Sadhana Panchakam



- : 29 : -

औदासीन्यमभीप्स्यताम्

Be indifferent.

# SADHANA PANCHAKAM



In this sopana the Revered Acharya prescribes another practise to a student practising ni-didhyasana. This is 'to be indifferent'. Being indifferent to the world outside is a very significant quality for a Sannyasi Sadhaka in order to stay focussed on the knowledge acquired. Let us see what is it 'to be indifferent', it's nature, it's significance and it's blessings.

## Sadhana Panchakam

Being indifferent does not imply being insensitive towards situations and people. Being indifferent is a state of mind which is non-reactive, balanced and thoughtful and yet detached from the attractions of

“**B**eing indifferent implies sensitivity without being a stakeholder.”

the external world. It is a state of mind that has been invoked by discovering the illusory nature of the extraneous world and its experiences, by discovering that satisfaction and joy is not dependant on conducive people, objects and situations. In fact it is a state of mind that in spite of any ups and downs and inconveniences, one does not get swayed away by extreme emotions. Life is always a scene of various kinds of people and situations. There will be so



## Sadhana Panchakam

**“A reactive person is one who has stakes in the world outside.”**

called good or bad people, convenient or inconvenient situations. But the quality of not being influenced, not getting swayed away by extreme joy or extreme grief is being indifferent to them. Getting highly elated in pleasant situations and getting torn in grief in unpleasant ones, reveals our conviction that the source for joy and sorrow depends on situations outside. Such a person alone is a reactive person. When situations are as per his or her likes, then the person will sway away in elation and when the situations are inconvenient then he or



## Sadhana Panchakam

she will sink in grief. Expectations from situations as per one's likes and dislikes is the cause of all suffering. Life is a pendulum dance between joys and grief for such people.

“Accept all situations without expecting any particular thing.”

But here we are not talking of a layman. We are discussing a Vedantic student who has sincerely studied Vedanta and has discovered that the source of contentment lies within. Yet one has to overcome habitual tendencies of having an extraneous vision. Thus the Acharya warns us against the dangers of being un-alert and getting carried away by situations. Vedantic vision reflects a balanced outlook of an intelligent, poised and a very sensitive mind.



## Sadhana Panchakam

As a Sannyasi one will come across people who will be highly respectful and caring. At such time the importance and beauty lies in seeing the goodness of others and shifting the focus from the individual self to seeing the faith, devotion and an attitude of service in the opposite person. Rather than revelling in the 'feel-good' factor and enjoying an ego-centric satisfaction. Shifting the focus from 'My-self' to the goodness of others will help us in becoming objective and getting detached towards everything outside. Yet, this does not mean a Sannyasi is not a sensitive person. In fact such awakened people alone are highly sensitive and alert in all kinds of interactions and experiences. They can feel situations very intensely and finely. To the extent I am free of self-obsession to that extent I will be able to see the world

“When we don't want anything then we can see everyone as they are.”



## Sadhana Panchakam

objectively and sensitively. Situations will always come in different colours and flavours. Yet it is the beauty of knowledge that one remains detached, seeing it as a film going on. Facing situations as they come. A Sannyasi comes to discover that we need not manage the world, we need to manage the 'Self', rather discover the 'Self'. All that is happening in the world outside is the will of Ishwara. And there is no doubt that Ishwara is an intelligent cosmic power who is running the world in utter perfection.

Thus 'Audaseenyam-Being indifferent' is a jewel adorned by a sincere Vedantic Sadhaka. The more he is indifferent to the world outside the more intimately he revels in the Self-the pure existing, pure conscious and blissful Self.



## *Mail from Poojya Guruji*

Q: Difference between  
Information and Knowledge?





# MAIL FORM POOJYA GURUJI

**H**ari Om.

It is nice that you can see this fact that buddhi is an instrument, but you also need to see another 'more' important thing very very clearly, that this so called instrument alone is the window or filter through which we see & know everything we know today.

**“**Antahkarana helps us to experience and also interpret the world.**”**



## Mail from Poojya Guruji

Your present day tribulations, identity, limitations, endless seeking, helplessness, pain & grief, insecurity, loneliness, etc etc, are all the perceptions, decisions & conclusions made by your buddhi. Conclusions made by your buddhi, is basically your present day knowledge, and rest is just an information, a possibility.

Why are you studying Atma-Bodha? Think. Because all what you know, or better still, all what our buddhi has been believing till now doesn't seem to be sufficient & valid, and calls for better & deeper appreciation of things. So it is basically a case of the decisions of & by our buddhi taking us on a trip.

Knowledge is not information. You get some info that you are Atma or Brahman, and you get the notion that you have got its knowledge. No, my dear, that is not so. Information needs to slowly become our knowledge after very deep meditation & realizations. Meaning, all what your buddhi has been making you believe till now - needs to get completely displaced, negated. This is the implication of the



## Mail from Poosya Guruji

“Triputi is like a dance of Shiva, wherein one alone is manifesting in three unique ways.”

siddhant of Vedanta when they say that the snake has to be completely negated for you to directly realize its substratum.

Yes, 'S.....' as you know today has to die completely. I am not talking of the death of the physical body, but the notion, the idea that you are a small individual called so & so, and along with it everything else associated with this 'you'. So this is the world created by your buddhi. So see how powerful it is. To say that it is merely an instrument is such an understatement, it amounts to not seeing the real fact. We have not only imagined baseless things, but thereafter have got hypnotized by all what has been presented to us by our ignorant & stupid buddhi. Do you see all this too?

You have been asking the same level of questions in different ways, so I thought of explaining it a bit deeper. Hope it helps.

Love & om

*Poosya Guruji*





# *Gita Reflections*

*Gita Ch. 15 Sloka 8*

*Swamini Samatananda*

## Gita Reflections

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

*(Gita Ch 15 / Shloka 8)*

The Lord (pulls the sense organs) when He leaves the body. When He acquires another body, He moves with these (organs) just as the wind (moves with) the fragrance, from one place to (another).

*(Gita Ch 15 / Shloka 8)*



# GITA REFLECTIONS



The present sloka from Chapter Fifteen reveals certain facts of 'Death'. Death of a person or for that matter any living being is an inevitable fact of life. Where there is birth death is inevitable. But more than often death is a subject of fear and escape. Very rarely does a person feel inclined to enquire upon this inevitable fact of life. What is death? Who dies? What



## Gita Reflections

happens after death? Where do we go? How do we go? After death do we exist or not? These are some aspects of death which when enquired upon one is liberated from the fear of the unknown.

“Jiva is not only a part of Ishvara, but also the master of his faculties.”

### **Ishvarah yad utkraamati yad cha api avaapnoti shareeram:**

Ishvarah-The lord that is the Jiva-one may wonder why is the Jiva called as 'Ishvarah' over here. This is because the Jiva is a part of Ishvara. Essentially Jiva is Ishvara, but due to ignorance and misapprehension the Jiva comes to see himself as a limited being. Just as a reflection appears to be distorted in a mirror which is distorted. Another meaning of 'Ishvara' is one who is the Master, so in this context Jiva being the master of this phys-



## Gita Reflections

ical body is referred to as Ishvara. He is the Master as it is only the presence of the Jiva that makes the body alive and the moment this Jiva leaves the body the body becomes dead.

Now, this sloka is in continuity with the second line of the previous sloka, wherein Bhagwan reveals how the Jiva leaves this body, so when this Jiva 'utkraamati' that is when this Jiva leaves the body it packs up and carries the sense organs and the mind, and acquires a new body 'shareeram avaapnoti' wherein all the instruments are shifted. The kind of new body depends totally upon the paap and punya (meritorious or sinful actions)'karmas' of a person. We alone determine the direction of our journey onwards, no one is to be blamed

**“We alone determine the direction of our journey onwards.”**





## Gita Reflections

for it. Ishvara gives us the fruits of our own actions.

### **Griheetvaa etaani sanyaati:**

Packing up all the sense organs and the mind along with its karmas and vasanas the Jiva sanyati-travels onwards into a new journey. This point is very relieving as a Jiva leaving this body is assured that this death is not the end of his existence, but he will be blessed with a new dress from the wardrobe of Ishvara. So for that matter as a Jiva we may not know where we will go onwards but this is for sure that our existence is not wiped off after death. As long as a Jiva continues to have desires so long he can go around shopping in this cosmos of names and forms. It is only when a person awakens into the reality of the Self which is

“After death the Jiva starts a new chapter, which is compatible with his vasanas.”



## Gita Reflections

Sachidananda swaroopa that he is liberated from the cycle of birth and death.

### **Vaayurgandhaanivaashayaat:**

Sri Krishna gives a very beautiful example as he says-just as the unseen subtle wind carries the invisible subtle fragrance of the visible flower so also Jiva the subtle mind carries the impressions, the knowledge and convictions brought about in this life. Thus it is very important that one makes the best of the opportunity given as a human being and invoke devotion to the Lord, bring about right knowledge of Jiva-Jagat and Ishvara.



# VIBHOOTI DARSHAN





P.P. Gurudev  
Swami Chinmayanandaji

- 47 -

*The Art Of Man Making*  
*Who is Perfect in Action?*



# THE ART OF MAN MAKING

**T**he topic being discussed now is a topic in the Bhagwad Geeta about 'What is perfect Action'. The topic taken up for discussion here is who is perfect in action. Some, by their own inner maladjustments, poison action and perpetuate an "imperfect action"-while others, in their inner fine adjustments bless action and accomplish a perfect action". In short, the glory in any fulfilled action is not in the undertaking but in the nobility and purity of the motivation & attitude of the performer.



## The Art of Man Making

Spelling out the traits and tendencies essential in a man, who is ever perfect in action, the Lord says, 'Whose undertakings are all without desires and mental agitations and whose actions are burnt up by the fire of knowledge, him the sages call wise.

**“On a wise person, all vasanas get roasted in the fire of knowledge.”**

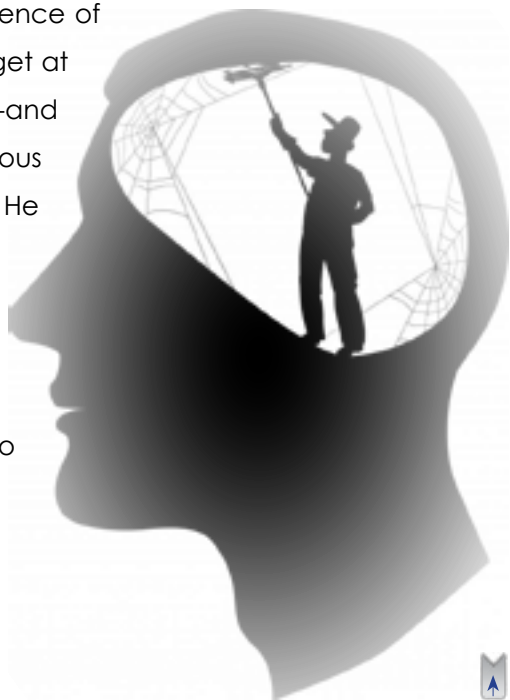
They act in any field of service but they have neither personal desires, nor any inner agitations (kaam sankalp varjitaah). This is because all vasanas in them have been roasted in the fire of knowledge-in their understanding, born of study, and in their experience, born of meditation (gyanaagnidagdhkaraanam). He is indeed a man of wisdom who ennoble any action he undertakes.



## The Art of Man Making

The Lord continues the enumeration of the inner nature of a “perfect man of action” who can bless any undertaking to be perfect. “Renouncing all attachments to fruits of action undertaken, ever satisfied (in the Lord), depending upon nothing else than the Lord, such an individual, though engaged in action, he does not do anything.

The individuality in each one of us feels a constant sense of incompleteness, and in order to gain an experience of fullness, each strives to get at something or the other-and thus acts, always anxious for the fruits expected. He who has risen above his individuality, in his new-found sense of fullness, comes to 'drop all anxieties to



## The Art of Man Making

enjoy the fruits of actions ' (tyaktva karm fa-laasangam). He experiences 'a great contentment in his inner joy' (nityatriptah) and thereafter lives 'depending upon nothing else' except the bubbling joy within (niraashrayah).

**“A** wise one is contented within and therefore not dependent on anything outside. **”**

A man, in this state of lived inner perfection, even when he is busily engaged in action (karmanyabhipravrittopi) does not do anything (naiva kinchit karoti sah). There is in him no sense of 'ego', no sense of "I-do mentality" : in his inspired selfless activities he comes to acquire no new Vasanas-and therefore his efforts do not constitute 'action'.

For example, when an infant kicks it's father we do not punish it-do we? When in sleep you





## The Art of Man Making

throw up your leg and kick the person sleeping next to you, we do not blame you-do we? In both these cases there is no ego involved; nor are there any deliberate willing to kick and gain something out of these actions. Hence the child and the sleeper both are not considered guilty of hurting anyone.

“Egocentric desires bring expectations, and they leave behind Vasanas.”

It is the ego and the egocentric desires in us that make an action which leaves behind Vasanas to fetter one's personality.

Still painting the picture of the man of perfection, who can by his magic touch make any ordinary work a “perfect action” ? Lord Krishna lays down, “He who functions without hope, his body and mind well-controlled and all his



# The Art of Man Making

sense of possession given up - he by doing mere bodily action, does not incur any sin.

“Nirashri means life without any anxiety for fruits of actions.”

“Without hope” (nirasheehi) does not mean that one must serve the world “hopelessly”. Hope is always for something to happen in some future period of time; therefore “without hope” only means, in our philosophical diction, “without anxiety for the fruits of action”. Also “one who has his body and mind well under control” (yatachittatma). These two characteristics clearly declare that in him there is no more an individual ego-sense asserting. When once the ego is eliminated, “the sense of possessiveness is totally renounced” (tyaktasar-



## The Art of Man Making

vaparigrah). Here is the description of one whose ego-sense is totally transcended.

Such an individual acts only with his body-his mind and intellect are both fixed on his ideal. When we thus “come to act merely with the body” (shaareeram kevalam karma kurvan) , those actions “will not incur any sin” (na apnoti kilbisham). Sins are the wrong pain-giving tendencies (Vasanas) left over by the stampede of wrong actions and foul thoughts. Since there is no ego or ego-centric desires in the individual, his actions at the body level can only create Vasana-purgation, and cannot create any fresh Vasana-fetters-which are called 'sins'.

Lastly Krishna adds: “Satisfied with what

**“Selfless actions help in vasana-purgation.”**



## The Art of Man Making

comes to him uncourted, unaffected by the pairs-of-opposites, free from envy, even-minded in both success and failure, though acting, he is not bound". These qualifications complete the picture of him who is perfect in action-whatever be the field he is acting in and whatever be the action he is engaged in, he who has brought about these necessary revolutionary changes in his values within and in his relationships with the outer world, he is ever perfect in actions.

A man cannot serve society if he himself has endless personal demands to be fulfilled from the outside world. His desire to acquire, possess, indulge and enjoy would then force him to compromise his tempo of service. In fact, the masses of people have a very strong intuitive perception of such persons and their inner mental nature. They instinctively rise against such a leader or guide, and knock



## The Art of Man Making

him down. When the sewak, who is striving to serve the people, is in himself "satisfied with what chance brings to him, entirely uncourt- ed" (yadricchalaabh santushtah) , he is perfect in his services to the community. He must also be one who has risen above his own mind's demands and tossings-created by the procession of contrary emotions-of joy and sorrow, success and failure, profit and loss-the pairs-of-opposites (dwandwateetah) . One can be perfect in action only when all dissipa- tions of his mind are stopped-"free form envy" (vimatsarah). Lastly, a true leader of mankind must have in him a rich vein of disinterested en- thusiasm and must recover his balance quickly when tossed between his little successes and failures (samah siddhau asiddhau cha).

Such a person who has disciplined his physical personality (yadrichhalaabh santushtah, men- tal nature (dwandwattetah) and intellectual



## The Art of Man Making

attitude (vimatsarah), he discovers an undisturbed poise in himself, under both kind and cruel circumstances (samah siddhau asid-dhau cha). Such a person though acting, he never gets bound (kritvaapi na nibadhyate). He acts but not in egoistic selfishness prompted by his motive of ego-centric desire gratifications. Therefore, no new Vasanas can be generated by his actions to enchain his personality with more and more encumbrances of fresh yearnings, new desires, springing passions and flooding lusts.



# Upadesh Saar Camp

## उपदेश सार शिविर

१ से ६ मार्च २०२२ (एक दिवसीय आचारसीय शिविर)  
१ मार्च महाशिवरात्री महोत्सव / २ से ६ मार्च शिविर

प्रवचन विषय:

उपदेश सार

शिवपुराण अन्तर्गत, शिवजी का  
अस्त्रालु तपस्विनों को  
तत्त्वज्ञान का उपदेश



ध्यान, प्रवचन,  
पूजा, श्लोकपाठ, गजन,  
परिचर्चा एवं प्रश्नोत्तर



पूज्य गुरुजी  
स्वामी आत्मानन्दजी

एवं आश्रम के अन्य स्थापितियोंओं के तथ्य

वैदान्त आश्रम

ई / २९४८, नुवामा नगर, इन्दौर

website : [www.vmission.org.in](http://www.vmission.org.in) / [vmission@gmail.com](mailto:vmission@gmail.com) / Whatsapp & Contact - 7000561958 / 9329467329

Subject to Covid situation

# Jivanmukta

## Wandering In Himalayas

103

*Chandannath*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj



# JIVANMUKTA

“**ଶ**wethakethu, bring me a banian fruit”.

“Sure, It is here”.

“Split It open”.

“Here it is open”.

“What do you see within”.

“Very minute seeds.

“Sure. Take a seed and break it open”.

“Sire, it is open”.

“What do you see there inside it”.

“Sire, I see nothing at all”.



## Jivannukta

"Dear son, this huge banyan tree with its rambling branches, came out of a seed so minute that one could hardly see it with his naked eye. So also, it is from this minute, subtle, eternal thing imperceptible to the senses that this big solid world, perceptible to all human senses, takes its origin. Learn with great attention O Swethakethu, that eternal object, Brahman, is your Self. You are that Eternal Thing "

"O Swethakethu, keep this lump of salt in a pitcher of water. In the morning come to me again.

"Swethakethu did as he was bid. When the son came to him in the morning the father said, "Dear Swethakethu, bring me that lump of salt which you threw into the pitcher yesterday"

At these words Swethakethu returned to the pitcher but he could not see the lump of salt apart or take it back.

"O son, the salt is dissolved in the water. Now take a drop of water from the top and put it on your tongue".



# Jivannukta

"Father it is done".

"How does It taste?"

"It is saltish".

"Take another drop from the middle and put it on the tongue".

"Yes, I have done so".

"What is Its taste"?

"It is saltish".

"All right, now take another drop from the bottom and taste it".

" How do you find it " " Again It is saltish"

" O son, the salt remains dissolved in the water. You cannot separate it with your sight, or touch. The tongue alone can now discover its presence. Even (so this Eternal thing exists everywhere. You cannot feel It with your hand, but you can ascertain it by some other means .

"O Swethakethu, That thou art." "That Eternal Thing, that Omnipresent thing is yourself, yourself is that Brahman".





# STORY

## *Section*

# DEVI AHILYABAI HOLKAR

**D**evi Ahilyabai Holkar a renowned Queen of the Malwa region in the 18th century, was a very able ruler and organizer, highly respected during her lifetime, and considered as a saint by people. She was a great devotee of Lord Shiva. Such was her devotion, that all orders passed by the state were considered to be the order of Lord Shiva.

Ahilyadevi earned a reputation for administering justice fairly during her rule without partiality or partisanship.



## *Devi Ahilyabai Holkar*

Once the chariot of Maharani Devi Ahilyabai Holkar's son Malojirao was moving around in Indore in Madhya Pradesh, when a newborn calf came in his way. The cow was standing on the side of the road at some distance from the calf. The calf collided with Malorao's chariot and bled to death. Malojirao moved on in his chariot without even caring to lookback at the fate of the calf. The cow came and sat beside it's calf on the road.

After some time Devi Ahilyabai too passed the same place. When She saw the cow sitting next to the dead calf, it did not take Her long to realize that the calf had died in an accident. But She was not aware of the culprit of the accident. Even others who witnessed the event were scared to talk about it. At last when She firmly insisted on knowing how it all happened the guards told her that the calf had died on being hurt by MalojiRao's char-



## Devi Ahilyabai Holkar

iot. On learning of the whole incident, Ahilyabai asked Maloji's wife Menwai in the court, 'What punishment should a person get if he kills a child in front of his mother?' Maloji's wife replied, 'He should be punished to death.' Ahilyabai too asked Malojirao to be kept on the road with his hands and feet tied and then ordered that Maloji be crushed to death by a chariot. No charioteer was ready to do so. But Ahilyabai was just. When no charioteer came forward, she herself climbed the chariot.

She was just getting on the chariot when an unexpected incident happened. The same cow was standing in front of Ahilyabai's chariot. She was removed again and again, but she would come back and stand in front of the chariot. Seeing this, the minister said to Queen Ahilyabai, 'Perhaps even this mute cow does not want this to happen to another mother's son. That's why she is begging you for mercy



## *Devi Ahilyabai Holkar*

for Maloji. When all the courtiers insisted that She forgive Maloji, Devi Ahilyabai forgave her son.

The place where this incident took place in Indore is still seen and known as 'Rajwada' and the place where the cow firmly stood in front of the chariot is today known as 'Ada Bazar'.

Devi Ahilyabai was a Righteous lady with great devotion to God. She ordered the building of a multitude of Hindu temples in Maheshwar and Indore. She built temples and Dharamsala at sacred sites in many other places including Dwarka in Gujarat to the Kashi Vishwanath Temple at Varanasi on the Ganges, Ujjain, Nasik, and Parali Baijnath. She ordered the rebuilding of a temple destroyed and desecrated in Somanath.

She was indeed an epitome of righteousness and justice.





# VIBHOOTI DARSHAN





## *Mission & Ashram News*

*Bringing Love & Light  
in the lives of all with the  
Knowledge of Self*

# ASHRAM NEWS



*Ashram*



*Devatas*



# ASHRAM NEWS

## *Puja at the Ashram Mandir*



*of Bhagwan Sri Gangeshwar Mahadev*



# ASHRAM NEWS



*Abhisheka by Pradeep  
Sharma & family*



# ASHRAM NEWS

26th Jan  
2022



Anniversary  
Puja



# ASHRAM NEWS



*26th Jan / Republic Day Celebrations*



# ASHRAM NEWS

*Vande Mataram*





# ASHRAM NEWS



*Taking the blessings of  
Doojya Guruji*



# ASHRAM NEWS

*P. Swamini Poornananda  
tested positive for Covid*

*After a week-long quarantine and treatment,  
she has been now tested negative.*



# ASHRAM NEWS

*Walk at the Takshashila Campus  
of DAVV*



# ASHRAM NEWS



## *Birds in the University Campus*



# ASHRAM NEWS

*Birds*

*around*



*Indore & Bhopal*



# ASHRAM NEWS

## Winter Migratory Birds



# ASHRAM NEWS

## *Birding in Indore*



# ASHRAM NEWS

## *Birding In Uzzain*





# Ashram & Mission Programs

## Upadesh Saar Camp @ Vedanta Ashram

1st to 6th March 2022

1st March - Maha Shivratri

2nd to 6th Mar - Camp

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Ongoing Program

## Prerak Kahaniyan

Published regularly in [VDS group](#) on Facebook

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## Atma Bodha

Published regularly in [VDS group](#) on Facebook



# INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

- ~ Atmabodha Pravachan
- Sundar Kand Pravachan
- ~ Prerak Kahaniya
- Ekshloki Pravachan
- ~ Sampoorna Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Hanuman Chalisa

# INTERNET NEWS

Audio Pravachans

~ Prerak Kahaniya

~ Sampoorna Gita Pravachan

~ Atmabodha Lessons

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Vedanta Ashram YouTube Channel

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Vedanta & Dharma Shastra Group

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Monthly eZines

Vedanta Sandesh - Jan '22

Vedanta Piyush - Jan'22



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